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JAN 1 1986

# PASTORAL LIFE

## A PUBLICATION FOR PRIESTS

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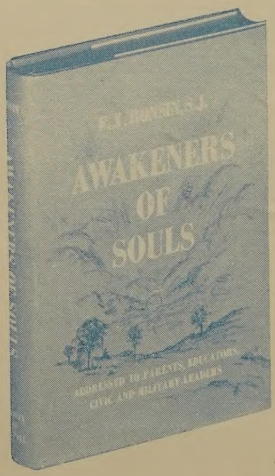
SEPTEMBER-OCTOBER, 1958

*NEW BOOK FOR EDUCATORS AND LEADERS*

# AWAKENERS OF SOULS

BY FRANCIS X. RONSIN, S.J.




Following his best seller, *To Govern, Is To Love,* now in the hands of more than one-third of the Religious Superiors of the entire world, the admirers of Father Ronsin's forward-looking views will welcome his entrance into the social education field. No longer restricting his comments to religious superiors, the author presents a heart-searching study on the duties of husbands and wives towards one another, the essentials of a Christian home, the responsibilities of all in charge of normal or underprivileged children, the general's relationship to his men, the factory owner to his workers and the mutual obligations of friendship. The beautiful treatment of the different ages touches with gentle tenderness on the duties and rights of the aged, and the tremendous possibilities for good open to many who desire to help others in every generation.

*Awakeners of Souls* follows the make-up of the author's other books in general outline only; in application, sympathetic understanding, and richness of material it is a new treasure house of thought.

A critique issued by the "Booksellers" of France says of AWAKENERS OF SOULS: "In this infinitely rich volume, the author writes with spirit and good nature like a St. Francis de Sales caled upon to address a lay audience. This is a book which is bracing, wholesome, pleasant to read... an authoritative guide to all educators, for knowing, understanding, forming and loving souls." 324 pp. $3.00

**SOCIETY OF ST. PAUL**

2187 VICTORY BOULEVARD

STATEN ISLAND 14, NEW YORK

PASTORAL LIFE

VOL. VI, No. 5 SEPTEMBER - OCTOBER, 1958

# Open House Wins Converts

JOHN A. O'BRIEN, PH.D.
The University of Notre Dame

ONE of the developments in the convert movement that is of increasing significance to shepherds of souls and promises to become common practice and standard procedure is the holding of a Parish Open House. It is a means of promoting neighborly understanding and good will, of removing misconceptions about the Catholic faith, and of interesting churchless friends and neighbors in attending an Information Forum wherein the teachings of our holy religion are presented in a kind and friendly manner.

The most difficult problem in convert making is not the presentation of the truths of the Catholic religion: it is getting non-Catholics to attend those lectures. Since Catholics rarely invite outsiders to Mass or the other devotions, non-Catholics labor under the general impression that they are not welcome. Catholic services seem to them to be a sort of "closed shop" affair, into which they might intrude only at their own risk.

This impression is further fostered by the general notion that the Mass is recited in an "unknown tongue," accompanied by strange and mysterious ceremonies, and performed by a priest "with his back to the people." While Protestant churches go in for advertising on a large scale and emphasize that the general public is always welcome, this is seldom done by Catholic parishes.

Add to the foregoing the general reticence of Catholics in regard to

*Father O'Brien,* noted author and lecturer, whose works on convert-making are standard reading in this country, presents his fourth article of a planned series. Reprints of his previous articles are available from PASTORAL LIFE.

their religion, their reluctance to tell non-Catholics of the security, peace and happiness its practice affords them and their common tendency to head off a conversation veering toward religion. Then one can understand why only the tiniest trickle of the millions of churchless people in America enter a Catholic church for Sunday services.

Canvassers in the various Catholic Census and Information Programs report that great numbers of non-Catholic families register surprise when they are invited to Information Forums and Sunday services. Many report that it is the first time in their lives that they have been extended such an invitation. This aloofness has been crystallized by long tradition so many non-Catholics find themselves a bit terrified at the thought of entering a Catholic church, rectory or convent.

Cropping up frequently in the stories of converts is the mention of their hesitance to go alone to a Catholic church or rectory. Upon trying to do so, not a few found themselves getting panicky when they got to the rectory doorbell, and went away. This aloofness and apprehension must be removed if we are to get non-Catholics to attend Information Forums and thus secure the full story of the Catholic faith. This is the unique service which the Parish Open House renders.

### HOW ORIGINATED?

How did it originate? How are people gotten to attend? How does it operate? What is its fruitfulness? Such are the queries which have streamed into our office, especially in the wake of the epoch-making Wisconsin Catholic Census and Information Program. Pastors, the Holy Name Society and chapters of the National Council of Catholic Men have expressed a desire to conduct an Open House both on a parish and deanery-wide basis.

To most pastors experienced in conducting Information Forums

**Vol. VI, No. 5 PASTORAL LIFE September-October, 1958**

▶ PASTORAL LIFE is owned, edited and published bi-monthly, with ecclesiastical approval, by the SOCIETY OF ST. PAUL, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

▶ SUBSCRIPTION PRICE: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00.

▶ ADVERTISING: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.

▶ EDITORIAL CORRESPONDENCE: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE, 2187 Victory Blvd., Staten Island 14, N.Y.*

the tour through the church is no novelty. It is one of the most interesting sessions in the course of instruction, and many not interested in the full course will come to it. In the winter of 1956 the Catholics of Oklahoma were urged to invite non-Catholics to such tours which were held in every church, and the project was called Operation Understanding.

In the Indiana Catholic Census and Information Program conducted the same winter we recommended that, on the Sunday afternoon concluding the week of canvassing, an Open House be held in each parish. It would thus serve as a link between the call of the canvassers and the first Information Forum, and by whetting their appetite to know more about the Catholic religion and its practice would encourage more non-Catholics to follow the complete course. This is, of course, essential if they are to become Catholics. Hence every effort should be bent toward enrolling them in the Information Forum.

Since friendship plays no small role in achieving this end, we recommended that the Open House consist of two parts: 1. *A social hour with refreshments,* during which the priests and representative parishioners meet and welcome the guests, mingling with them in friendly intimacy. The warmth of such a neighborly visit will wash away much of the shyness from the visitors, and will show them that we want to go more than halfway in establishing warm and friendly relations and be good neighbors and friends. Non-Catholics are accustomed to visiting among themselves after church services, and often remark upon the frigidity of Catholics who never greet visitors either upon entering or leaving services. They relish shaking hands and a touch of neighborly friendship: the social hour provides both.

2. *The second hour is spent taking the visitors on a tour of the church, school and convent.* On the blackboard in the classrooms should be printed a few mottoes, which reflect the emphasis our schools place upon love of God, of country and of our fellow man. The Sisters usually have samples of the work of their respective classes on display.

As non-Catholics hear such wild tales of alleged "goings on" in convents, it is well to take them into the convent, show them the chapel and the community room where they can meet all the Sisters. Such a friendly visit will wash from their minds all the blood-curdling tales of the Maria Monk type which still haunt the Protestant imagination. It is a simple application of the principle enunciated by our Blessed Lord: "You shall know the truth, and the truth shall make you free."

### SIGNIFICANT TIP-OFF

We visited three such Open Houses held on Sunday afternoon

in South Bend churches during the Indiana crusade; both Catholics and their guests found it a refreshing, pleasant and profitable experience. All were agreed that it helped to remove misconceptions and make for better understanding. Incidentally the attendance at these Open Houses brought out a significant fact: the parishes in which the canvassers had simply invited non-Catholics but made no arrangements to bring them had a rather skimpy attendance; those in which they called for them had a much larger one.

Here was the tip-off as to the number of non-Catholics likely to show up at the Information Forums if no effort were made to bring them. As a result many canvassers contacted persons who had expressed an interest in attending the Information Forum and arranged to bring them. In every Census Program the number who express an interest in the Catholic religion and even promise to attend the lectures is much greater than the number who actually show up. Hence every effort must be made to have Catholic neighbors or friends offer to call for them with their cars and remain with them at the Open House as well as at the Information Forums. No salesman of automobiles, real estate or other earthly commodities would fail to call for an interested prospect and show him the material for sale. The salesmen of Christ's precious truths can do no less.

Profiting by the experience of the Indiana crusade, the bishops of Wisconsin incorporated the Open House into the official schedule they worked out for their Census and Information Program. Here is their directive for the Sunday concluding the week of canvassing:

"September 29. Sunday, 3 P.M. to 5 P.M. Open House. Social hour with refreshments for non-Catholics. Each Catholic family bring one non-Catholic. Followed by tour of church, school, and convent. Every non-Catholic who has expressed an interest in attending Catholic Inquiry Forums is to be invited and brought by a Catholic neighbor to this Open House, where he will meet all the priests of the parish and a number of representative Catholic families."

In accordance with the recommendation of their bishops, no fewer than 656 parishes in Wisconsin conducted Open Houses that Sunday afternoon! This was the largest number to do so in the history of the Church in America. Their action with its gratifying results thus established the Open House as an integral part of the Census and Information Program and as a means whereby every parish can interest people in the Catholic religion and thus recruit them for Information Forums.

### HOW CONDUCTED?

How is the tour conducted? The

visitors are escorted by their hosts to the church where a priest explains the meaning of the various sacramentals, symbols and ornaments with which our houses of worship abound. Beginning with the holy water font, he explains the use of holy water, makes upon himself the Sign of the Cross, and points out how beautifully the words express our belief in these basic truths of the Christian faith: one God, three divine persons, the Incarnation and Christ's redeeming death upon the cross. He says a brief word, explaining how the Sign of the Cross with its accompanying words was made by the early Christians at the beginning and at the end of their prayers, and how this practice has continued for nineteen centuries.

It is well to turn then and point directly to the central altar, explaining why a Catholic after passing through the vestibule immediately directs his attention to the tabernacle wherein our Eucharistic Lord dwells. Point out how the tabernacle light and every detail of the church's architecture seek to focus attention upon the Real Presence. Out of reverence for our Blessed Lord present upon our altars Catholics refrain from conversation and show every mark of respect and devotion.

As they stroll down the central aisle the meaning of the symbols and figures in the stained glass windows, the statues and paintings is set forth. It is advisable to explain the Stations of the Cross in the proper sequence so that the visitors will get a better insight into this moving devotion. The meaning of the Mass should be briefly set forth. Then the altar, crucifix, candles, linens, missal, bell, Mass vestments and utensils can be explained as each is shown.

### HIGHLIGHT OF TOUR

While all these will hold the attention of the visitors, the object of greatest interest has not yet been mentioned. Can you guess what it is? It's the interior of the confessional. Most of the visitors have heard tales of strange goings on in that mysterious cubicle. Hence when the priest opens wide the doors of the confessional, they never fail to come close to peer in, while not a few if given a bit of encouragement will actually step in and look around. It is well to assure all they are free to do so.

Here the priest has the opportunity to point to the crucifix, usually placed so that it is before the kneeling penitent, and to the opaque cloth and the wire screen, protecting his privacy. He can explain the inviolability of the seal of the confessional, the wholesome effect of the sacrament, and the dignity, honor and respect with which it is administered.

In conducting many non-Catholic visitors on such tours of inspection over forty years we have invariably found that this part makes

a particularly deep impression upon them. They have heard that priests charge penitents for pardoning their sins, but the close-meshed wire screen and the opaque cloth show that it is not possible to pass money to the priest. They begin to realize that they have been fed lies by people, either ignorant or malicious and sometimes both.

They feel a new respect for Christians who are honest enough to confess their sins to God's ambassador in accordance with Christ's implied command, when He conferred the power of forgiveness upon His first bishops and priests. Why would He have solemnly conferred a specific power ministering to man's deepest need, if He did not wish it to be used? This is the question which will almost inevitably arise in the minds of the visitors as they gaze into the open confessionals. Hence it is advisable to end the tour with their inspection, as it brings the visit to a happy and thrilling climax.

A study of the reactions of both the Catholics and the non-Catholics who went on these 656 tours in the Wisconsin crusade brings out an interesting and significant fact: those tours created the best impression and were most successful when the priest confined himself to a friendly exposition of the meaning of what had been seen and did not engage in apologetics or controversy. Since the chief purpose of the Open House is to remove misconceptions and stimulate the appetite for more knowledge, the matter of convincing them of the truth of the Catholic religion must be left to the Information Forum. It is helpful, however, to provide each non-Catholic family with a copy of Our Sunday Visitor's pamphlet, 25 *Questions Non-Catholics Ask*. Reading it at their leisure in their homes, it will prompt many to seek a complete course of instruction.

## SPLENDID RESULTS

The visits to our schools were likewise productive of splendid results. The visitors were impressed with the splendid facilities and the display of samples of the pupils' work. Even more deeply impressed were they by their visits to the convents where they met all the Sisters and were won by their cordiality, friendliness and unmistakable culture and holiness. "Beauty," observes George Eliot, "is the finished language by which goodness speaks to us." It is with this beauty that the faces of our nuns glow. Non-Catholics who meet them face to face and converse with them can never again harbor the wild ideas which distort the minds of so many non-Catholics.

"The Open House conducted in our parish," remarked a Wisconsin pastor, "did a world of good. It dispelled the common idea that we Catholics are a smug lot, uninterested in the spiritual welfare and social happiness of our neighbors.

It showed that we are willing to go more than halfway in meeting them and in throwing wide open the doors to our entire church plant. We do not thrust religion on anyone, but we are willing to share with our non-Catholic neighbors the sources of our spiritual happiness and peace of mind. This the Open House convincingly demonstrated.

"The first step in conversion" he continued, "is winning the friendship and esteem of a person. This disposes his mind to look honestly and objectively at the truth. Through our Open House we made many friends, dispelled false notions, increased attendance at our Information Forum and won more souls for Christ. The Open House deserves a place in the program of every parish which is interested not merely in keeping the faith but also in sharing it."

Such is the enthusiastic appraisal commonly voiced by pastors who have conducted an Open House. It can profitably be held not only annually but also before the launching of every Information Forum because it helps greatly in recruiting attendance at the latter. It is a providential means of extending Christ's kingdom and is admirably suited to the needs of our day. No priest who wishes to win more converts and reclaim more fallenaways will fail to integrate into his convert apostolate the parish Open House, which has demonstrated its fruitfulness in a thousand parishes in all parts of America.

## REFLECTIONS ON THE 23rd LETTER OF THE ALPHABET

**W could stand for Water, Walking, Weight-control. These are as important for the priest as for the layman. Most of us don't drink enough water. We walked a lot in the seminary; we need walking more as we get older. Obesity is a killer; it shortens the years in the Vineyard.**

**W can stand for wine or women. A little alcohol is good; a lot can stultify and stupefy. The moderate drinker gets more real enjoyment from a nip than the booze-hound. Women are fine. They make excellent parishioners. But the affection of all the women in the world is as nothing compared to the joy of one instant of Heaven.**

**W can stand for wrath. Anger causes much trouble in some rectories. Repeated striving for humility and patience will help eliminate anger from our lives.**

**Wagering can be enjoyable, but it can lead to trouble.**

**Wee hours are times of danger. If you are on a sick call in the black of night, fear nothing! You are working for God. Otherwise get your sleep so that you'll be rested and can get up with zest for the most important action of the day, your Mass.**

J. P. G.

# With the Shut-Ins

HENRI BLANC

PRACTICALLY twenty-five years of my life as a priest were spent at the bedside of hundreds of tubercular patients of various faiths, veterans of two World Wars, with a few precious human relics of the Spanish-American War. In looking back over these years, there is the constant vision of brave struggles on the part of many to rehabilitate themselves spiritually as well as physically, and a recollection of their joyful acceptance of God's will when the case was beyond all cure.

When I made my first rounds of the wards, accompanied by a very affable Episcopalian chaplain who introduced me to the shut-ins, it was, on the whole, a trip through an unexpected atmosphere of cheerfulness. At one place, the nurse in charge of a very quiet floor smilingly tiptoed toward me and said in a hushed voice: "Father, this is Saint Peter's ward!" And so it was jovially designated by the occupants themselves for down the line of beds came the loud shout "Welcome, Father, to Saint Peter's ward!" Recovering from my surprise, I managed to ask a husky Irishman, whose voice resounded above all the others: "What are you doing here? From that lusty yell your lungs seem to be in pretty good shape."

"Father," he replied, "I used to be a choir singer, but I'm afraid this is my last 'crow' on earth. Whenever Saint Peter signals with his keys, I'll be on hand for the heavenly choruses, I hope."

But Saint Peter had unpleasant memories of the word "crow" and declined to open the gates so soon. That Irish tenor went home for a three-year lease on life and a few more "crows."

This humorous incident quickly gave me the clue to the approach I should take with my shut-ins: "Keep close to God and be of good cheer," I reminded them on my visits.

*Father Blanc,* previously introduced to PL readers, writes from St. Genevieve Academy, Asheville, N.C.

As for those confined to private rooms, conscious of the ominous significance of their forced seclusion, there was also surprising cheerfulness. It was always particularly noticeable in patients who saw with the eyes of faith their shattered hopes and ambitions fitting purposely and harmoniously into a divine pattern.

"Father," confided one of them in the final stage of a long illness, "during these months of enforced confinement I have accomplished more for God and for my soul than during the long years of my good health."

A French romance writer of the eighteenth century, Xavier de Maistre, wrote a book called "Voyage autour de Ma Chambre" ("Journey Around My Room"). Full of philosophical thought and humor, it tells how the author kept himself mentally and wholesomely occupied while a shut-in in an army barracks.

Many of my sick men, I recall, made that meditative journey around their room before starting on the great voyage to their heavenly home. In that journey around the room a whole past came for review in their minds, offering rich material for deep meditation and for that beneficial soul-searching where God is always found, even by those who for a long while have lost sight of Him. At the end of my twenty-five years as a hospital chaplain, when I myself joined the shut-ins following a heart attack, I found still more things to learn and meditate upon. It was my turn to make a useful journey around my room and practice what I had preached to others.

## AT THE BEDSIDE

For a hospital chaplain the real and best field of action is the bedside, where he comes in close and personal contact with the patients. They look forward eagerly to those daily heart-to-heart chats with the chaplain. With him they discuss problems so intimately related to the soul they would not touch upon them with a member of the family, a best friend, or a most devoted social worker. Except for the best qualified in psychoanalysis, only a minister of God can really venture into the sacred precincts of the human soul.

Addressing sick people over the radio, or in large gatherings, may go well for general advice or instruction, but at best it is an impersonal approach likely to fall short of its purpose and usually leaves untouched the delicate, personal problems of those in the audience. Besides, most sick people do not want eloquence, but simple, kindly words and the warm clasp of a friendly hand.

The Gospel does not say if Christ addressed the sick in groups, but it does tell how He took aside those who came to Him with their physical ailments and moral woes

and brought each one under the sweet and comforting influence of His personal contact.

The main job of a chaplain is that of spiritual physician. Whereas doctors and nurses take care of the bodies, the chaplain looks after the welfare of the souls and their cure from incipient or advanced cases of moral deterioration. A doctor must act with firmness tempered with kindness and tact. This holds to a far greater extent for the chaplain for he deals with a thing so delicate, subtle, and baffling in its most unexpected reactions—the human soul. A soul may be in dire need of spiritual rehabilitation or salvation and, after God, no one knows the problem better than the chaplain. If the chaplain wishes to heal a soul, however, and save it for God's kingdom, he could approach it with a Christlike, merciful demeanor and not come to it in a fit of impatience and exasperation, exclaiming "My dear man, you are fast going to hell! You better make up your mind to change your destination before it is too late."

True, our patience is often put to a severe test by refractory characters, and our precious little tempers shoved out of bounds. A sour and aggressive approach to a sick man, however, can only backfire with unpleasant reactions, including a big "brushoff" for the tactless chaplain. A wound is inflicted that may never heal.

On this point of kind and tactful handling of souls, it is well to remember the words of St. Francis de Sales, so well known for his sweetness, affability, and charm: "One catches more flies with a spoonful of honey than with a barrel of vinegar." Furthermore, much should be learned from the way Our Lord Himself dealt with the afflicted. He knew all their past moral degradation, which was frequently the cause of the disease from which they begged to be cured. Was Christ ever impatient with them? Did He scold or reproach them when He, the very Essence of holiness, had to face the ugly monster of sin? On the contrary, His words were a kind, tactful questioning and an offer of help. "What wouldst thou have Me do for thee?" Then, with always a gentle voice: "Go and sin no more."

Besides an awareness of his most sacred mission, a chaplain should always remember that he is dealing with human beings whose moods and feelings are sharpened and intensified by their physical condition. Protracted illness seems to reduce some to a childish state, with strange idiosyncracies, odd likes and dislikes, and a great interest in trivialities. Frequently a good joke or light-hearted story can do more to win the confidence of a soul than cold, stern logic. A saintly director of souls gives us this sound advice: "Do not treat souls from above; take them where they are—on the very earthly lev-

el." And this was the way of Christ in those inimitable parables which also blended much humour with their sublime lessons.

## AVOID BORING IN

A wise chaplain should refrain from prolonged bedside talks that might weary the patient and rob spiritual ministrations of their best fruits. As one spiritual writer puts it: "Bring home a timely advice, instead of boring it home."

A talkative nurse may be a bore and so are some social workers with their long string of questions. A chaplain may also do some boring of his own by lengthy prayers or exhortations, pious platitudes, and ill-timed sympathy. When dealing with the critically ill prayers should be brief and soothing. A few words on faith, hope, love of God, repentance, and trust in Divine mercy go straight to the heart and touch the soul. Short but frequent visits and prayers at the bedside carry better effect than long ones, many days apart.

An amusing incident will illustrate this point. An over-zealous, inexperienced chaplain, hoping to do a great job with a sick man almost in his last agony, was laboriously "praying the man to death," we might say, when suddenly the poor fellow stirred from his drowsy silence to gasp, "Please, chaplain, stop! Give God a chance to say a few words to my soul!"

Tiring a man in his last agony should certainly be avoided. Also, a tone of maudlin sympathy or pity does not go well with any class of patients. Genuine and useful sympathy is one that fulfills its definition "to suffer with or share suffering." This is done not by sentimentality, but by readiness to help, serve, and give that true consolation born of strong motives of faith.

## BECOMING ALL TO ALL

The success of a chaplain in his apostolate to the sick also depends on how thoroughly he practices the rule of Saint Paul: "I become all to all men to save them all to Christ."

To a greater degree than those in good health, sick people appreciate a self-sacrificing attitude on the part of their spiritual guide. Becoming "all to all" often demands menial tasks. "Please, Father, hold this sputum cup for me," is a frequent request by tubercular patients, and a willingness to give such help, I believe, often touched the heart more than the beautiful prayers I had prepared for the occasion. As for hospital regulations and etiquette, here, too, good judgment and common sense must guide us.

When I first began my assignment as chaplain in a tubercular hospital I must confess I was overcautious in my contacts with the patients, almost measuring my steps to routine bedside visits. I

soon got over that finical attitude.

Years later hospital rules demanded that all personnel wear aseptic gowns and gauze masks while seeing patients. For the chaplain to cover the comforting sight of his clerical dress was unfortunate. "Chaplain," said one patient angrily, "if you keep on that dress and that mouth screen, you'll never save a soul around here. We can't even hear you pray." I took the hint and was allowed by hospital authorities to discard the outfit, except in extraordinary cases.

In addition, to speak to some patients only at a safely measured distance, or to grudge a strong and warm handshake is an unkind and mortifying attitude soon noticed and much resented. When due precautions are taken and the elementary rules of prudence observed, all we can do is to go on unswervingly in the practice of what we preach to others—reliance on God's help.

### DISAPPOINTMENTS AND JOYS

Disappointments and failures enter the pattern of everyone's life. The picture would not be complete without the blending of lights and shadows. During my years of chaplaincy service I experienced many frustrations and failures. Like the Galilean fishermen I, too, felt the sting of empty nets. Keeping on, with God's help, however, I often found below the hard crust of the most rigid characters a substratum of virtue, even faith. I saw them die welcoming the presence of the chaplain at their bedside for even a few crumbs of prayer. Even those flaunting the signature "atheist" or "no religion" on their identification cards were not hopeless cases. The loudest whistlers in the dark called for spiritual help when death seemed near. Again and again lessons in optimism were given me so that I never lost hope in awaiting the return of a prodigal one.

In presenting these few experiences of mine, I cannot close without expressing a well-deserved tribute to our Government which takes such good care of its ex-servicemen. As no other Government in the world, it has been mindful of the spiritual needs of its men in the armed forces, and has again provided for the vast army of sick and disabled veterans another highly dedicated corps of chaplains. This is further proof that we are at heart a religious people, who look upon religion as an effective stabilizing force in our dislocated world and who believe that there is a future life for which we all must be prepared.

To the best of my recollections, as I travel back through those twenty-five years of chaplaincy service, hardly a day passed that I did not hear from the sick men I visited, whether Jew, non-Catholic, or Catholic: "Father, don't forget to pray for me."

# "Pray Without Ceasing!"

BRUNO M. HAGSPIEL, S.V.D.

WHEN the Apostle exhorted his Thessalonian converts with: "Pray without ceasing!", he did not mean for them to recite prayers without intermission. What he did mean to say was that they should not only attend to prayer recitation privately or publicly, but cultivate the very *spirit of prayer,* i.e., they should keep always, "without ceasing," in close contact with God in the midst of their daily occupations.

If ORA ET LABORA is the slogan for every good Christian, how much more important is it then for every chosen friend of the Divine Master, priest or Religious! Every priest is bound to say the *Divine Office* daily, a task that takes about one hour or more to do it properly. The word "office" is derived from the Latin word *officium,* which means WORK. Hence, "Divine Office" means *divine work,* i.e., that work which must under all conditions be given preference to any other work of the day. St. Benedict calls it the *Opus Dei;* the Rule of his Order states: "Let nothing be preferred to the work of God!" "Nihil Operi Dei praeponatur!" (Chapter 43 of the Rule O. S. B.).

We do not want to expose ourselves to dangers of exaggeration in this matter. Therefore, what else can we do but select Our Blessed Lord Himself as presenting at once the safest and most perfect model for us? We must always endeavor to learn from Him and to be guided by His doctrine and by His example.

## OUR PRAYER GOSPEL

What did He teach about prayer and the necessity of keeping constantly in contact with God? "And it came to pass as He was praying in a certain place, that when He

*Father Bruno,* one of the first contributors to PL, has held prominent offices in the Society of the Divine Word. He is now very busy giving retreats to priests and nuns and writing books on religious life.

ceased, one of His disciples said to Him: 'Lord, teach us to pray, even as John also taught his disciples.' And He said to them: 'When you pray, say...'" and He taught them the OUR FATHER. He told them about His favorite prayer intentions which they should make their own when praying to their Father in Heaven (Luke 11, 1f.) He exhorted them to pray with faith, with trust and confidence, with humility, and with perseverance. He illustrated each such statement by a beautiful parable. Most famous of the discourses on prayer is the one which Holy Mother Church uses as the Gospel narrative on one of the ember days (Luke 11, 9 sq.) *First*, by way of a command, Our Lord tells us: "Ask and ye shall receive; seek and you shall find; knock and it will be opened unto you." *Then* by way of laying down a principle He continues: "For everyone who asks will receive; everyone who is seeking, will find, and everyone who is knocking, to such a one it will be opened." Finally, in the *third* part of the discourse, by way of exemplification, He asks: "Which of you, if he ask his father for bread, will he give him a stone? or a fish, will he give him a serpent?" And He concludes that beautiful parable with: "Now then, if you, evil as you are, know how to give good gifts to your children, how much more will My heavenly Father give the Good Spirit to those who ask Him!"

But, what impresses us most in the life of Our Blessed Lord, is His marvelous *example*. Is it not most significant that of the thirty-three years of His sojourn here on earth, He spent ten times more years in the hidden life in Nazareth, than in His public career? He spent thirty years away from all the hustle and bustle of the world, in the solitude of the hills and dales of Galilee. That life of the Holy Family was a life of prayer, of recollection, and of silence,—and of as much work as was necessary for the maintenance of the holy Three in Their little home.

And when the thirty years of His hidden life came to an end, He did not plunge head over heels into activities. What did He do? As if those thirty years of seclusion had not been sufficient, He went into a desert for a long retreat of forty days and forty nights, "praying and fasting" as the Evangelist states, in proximate preparation for His public preaching and teaching.

That long retreat came to an end, and His heavenly Father allotted Him only three years in which to preach His Gospel, to go about doing good, performing miracles of charity in behalf of the poor and the sick and the needy, especially penitent sinners; to train clumsy fishermen for their missionary career; and to complete the

work of Redemption. Confronted with such exigencies of life, you would probably excuse yourselves by saying that you could not perform all the spiritual exercises, because "the work has got to be done." And you would probably be satisfied in eliciting from time to time short ejaculatory prayers. But oh, how different was the policy of Eternal Wisdom personified!

St. Mark, the secretary of St. Peter, tells us that Jesus lived during the first months of His public ministry in the house of St. Peter's mother-in-law. He emphasizes the fact that Jesus was wont to arise very early and to pray long (Mark 1, 35, sq.) In the evening He would retire again into the solitude for long protracted prayer (Matt. 14, 23). Before days of special importance His prayer often lasted throughout the night (Luke 6, 12). Finally, whenever the masses of the people came to press about Him too closely, again He left them suddenly and went along out into the desert to converse with His heavenly Father in prayer (Luke 5, 16). Such reports, and others similar to these, show that He would never allow Himself to be degraded by the slavery of work; that He was always intent upon keeping up His close relation with His heavenly Father; that He would never allow Himself to be submerged by work to be literally spent by it.

A very interesting Gospel narrative shows us very clearly the spirit and the attitude of Our Lord with regard to the topic we are here discussing. On one occasion He was walking with His Apostles in the fields. It was harvest time, and as was His wont, He referred in His instruction to the things of nature to impress upon them a lesson. Pointing out to them the golden harvest of grain, He called their attention to another harvest, the harvest of souls: "Seeing the crowds He was moved with compassion for them, because they were bewildered and dejected like sheep without a shepherd. Then He said to His disciples: 'The harvest, indeed, is abundant, but the laborers are few'" (Matt. 9, 36-38). When suggesting measures to bring relief to the situation, He did not urge them saying: "THEREFORE rush forward and labor with high tension, for the salvation of souls is at stake!" Regretfully, but calmly He said: "THEREFORE (because the harvest is so great and the laborers so few!) pray the Lord of the harvest that He send forth laborers into His harvest!" Keep in mind that nobody knew better than Our Blessed Lord how much was actually at stake: that millions and billions of souls would never hear the glad tidings of the Gospel because of the scarcity of priests and missionaries; that, therefore, millions and billions would never join His Church with the result that many would go to eternal perdition, because of the scarcity of messengers

of the Gospel. Nobody realized all this better than He, and yet He kept calm, while urging them to pray for more vocations. It seems He wished to tell them that all that He and they had to do was to do the Will of the Father in Heaven who knew full well of the situation; that the latter wished them to work, as we say in philosophy, "modo humano," in a normal human way, without any tension and worry and excitement, but all the time they should pray for an increase of laborers in the Lord's harvest. What a lesson for us overbusy and ever-worrying 20th century sputnik watchers!

### THE SPIRIT OF PRAYER

To us priests it is so natural to simply work and *work* and WORK that this spirit of Our Lord must always come upon us as a sudden shock and distinct check.

What is it that really compelled Our Blessed Lord to devote so much time and so much attention to the practice of prayer during His earthly career, especially in His public life? In general, three things actuated Him:

*First,* He devoted so much time and effort to prayer because He loved His heavenly Father so much. Naturally, if you are devoted to a person, you will always seek out and find occasions to converse with that person. Therefore, for Jesus prayer was never a tiresome exercise or a burden. Our fundamental trouble is: we do not really love God sincerely and intensely; therefore, the performance of our spiritual exercises is such a burden to us.

*Second,* He wanted to give us a good example. He well knew how it would come about that we should find the practice of vocal and mental prayer and the performance of the rest of the prescribed spiritual exercises so tiresome, so tedious and wearisome. What would we be without His marvelous example before us?

*Third,* He had an intuitive knowledge of an unchangeable maxim: "The more prayer, the more grace and blessing from on high. The less prayer, the less grace and blessing from on high. No prayer or contact with God, no grace or blessing from on high!"

### "WITHOUT ME YOU CAN DO NOTHING"

Experience continually teaches us anew what St. John Chrysostom (*De Precatione,* or. 1) and Saint Augustine (*Hom.* 4 ex. 50) argue for with equal firmness: namely, that the more solidly virtuous a person is and the more sincerely devoted to the greater honor and glory of God and the welfare and happiness and salvation of souls, the stronger will be his urge to prayer. If, however, a person has little left for prayer, if he places but little value on the spiritual exercises and acts as if the time

devoted to prayer were lost for work, then it will go without saying that no matter how intelligent, how industrious, and efficient he might be, he will produce nothing great and thorough,—in fact, there is danger to his salvation. With negligence in prayer all evil is ushered in; it is from this negligence that most apostasies in the clerical and religious state have first begun.

* * *

"Too many have overlooked the fact that the Lutheran Revolt was far more than a social, political, or even religious upheaval. It was a sin.

"Martin Luther was a priest. He broke his vows; he denied the doctrines and repudiated the authority of the Church. His denial was an occasion of sin to half of Christendom, to the nations and the peoples which followed him into apostasy. The gravity of that sin can be judged by its consequences.

"As the cause, Luther himself accounts for it in one of the most revealing documents in existence. A letter written October 12, 1516, a year before his formal apostasy, leaves little doubt as to the ultimate certainty of Father Martin Luther's defection. In an enumeration of an imposing list of duties and occupations which engross him, he shouts aloud the underlying reason, if not the immediate occasion, of his fall:

"'I need two secretaries... I am a preacher of the convent and in the refectory; I am called daily to preach in the parish; I am Director of Studies and Vicar of the district... I am responsible for the fish ponds at Leitzkau; I am agent at Torgau in the suit of Herzberg parish church; I give lectures on Saint Paul; I am collecting notes on the Psalter. **I rarely have time to recite my Office and say Mass!**'

"Here the Reformation stands revealed as the work of a priest who had time to look after fish ponds but not to celebrate Mass. It is not unlikely that God willed Father Martin Luther to be the instrument of a true reform, urgently needed and too long ignored. The German monk had the strength of intellect and force of character essential to such a task. Controlled, disciplined, purified, and directed by grace, these attributes could have effected the needed spiritual awakening and purification, and placed the name of Martin Luther with that of Francis of Assisi high on the honor roll of heaven.

"But—**'I rarely have time to say Mass!'** His fish ponds must have left him still less time to say prayers. Accordingly, he refused his destiny. The burden of the priesthood was too much for one of his nature, and he rejected the help which would have enabled him to carry it. And, if like Saint Francis, he had heard a further summons: **Martin, repair My house**, he must either obey or rebel; he must repair the Father's house or leave it. He made his choice; and after him went the weak, the proud, the ambitious, the rebellious, and the discontented."

(Michael Kent, THE BOND OF PEACE, in "Sign" Magazine, January 1943).

* * *

One of the most terrible and deterring examples is that of Father Bernardino Ochino who lived at the time of Pope Pius V, the last canonized Pope before St. Pius X. Born in 1487 he joined the Order of the Observantine Friars, the sternest of the Franciscan Orders and in 1534 he had himself transferred to

the still more strict Order of Capuchins of which he was elected Vicar General in 1538 and 1541 (the 3rd General of the Order). He was considered the most brilliant preacher of his day; all Italy acclaimed him because of his marvelous oratorical powers and for the unheard-of influence of his preaching. He converted tens of thousands of sinners, moving them to tears of contrition and final reform. Emperor Charles V, who heard him once in 1536 in Naples, said with enthusiasm: "That man can bring even stones to tears." He practiced the most rigid ascetism, made all his journeys barefoot during every kind of weather, begged his bread from door to door and slept upon the bare earth. When he was 55, in the year 1542, he fell under suspicion of heresy. At the time he was in Verona, interpreting for a large group of his Order the Epistles of St. Paul. He grew negligent in his spiritual exercises, neglected even the Mass frequently. Called to account for it, he excused himself saying, "He does not cease praying who does not cease doing good!" There is indeed much truth in this spiritual sounding alibi; but Father Ochino's apostasy which followed shortly afterwards, after he came more and more in conflict with the Roman authorities, shows the sad result of making such a principle a rule of life without reservation. He fled to Calvin in Geneva, Switzerland. In spite of his advanced age (he was 67) he married a young creature, lived a restless life in several countries (England, France, Germany, Poland, and Switzerland) and finally settled in Moravia, (city of Schlakau) where he died soon afterward in 1564, at the age of 77, after he had lost his woman and both his little children who had died in the plague which was sweeping over Europe at that time. He himself died of the plague, not reconciled with God and the Church. He had converted thousands of sinners, but what about himself? "What doth it profit a man. . ."

## HISTORY PROVES IT

In one of his sermons in Hippo, St. Augustine emphasizes the importance of keeping constantly in contact with God: "No matter how well qualified or efficient a person may be, all his work, in the long run will be fruitless and useless no matter what may be his field of labor, unless he balances his efforts with prayer." Church history furnishes abundant examples to prove the point. In addition to the examples of Martin Luther and Father Bernardino Ochino, we might add dozens and hundred of others, both of men and of women.

But study the biographies of the Saints, or of any great men and women who accomplished great things for God and the world, e.g., the founders and foundresses of religious Communities, and you will find that they were all men and women of prayer. They were all aware of Our Lord's plain statement to His followers: *"Without Me you can do nothing!"* Mark it well! He did not say: *Without Me you can do LITTLE.* He said: *Without Me you can do* NOTHING! Oh, if we only were humble enough to realize this! Then we would understand why many an

otherwise praiseworthy enterprise of dioceses and religious Communities sooner or later crumbled to pieces! The reason was: their leaders—not abiding in the Divine Master—either depended too much on themselves, on their own abilities or material resources, or sought mainly their own gratification and glorification.

The saying is supposed to be original with Plato that "man's wisdom is his piety." From close union with God Almighty the necessary strength must come for everything that is good and great and lofty. If it does not come from there, it does not come at all. It is simply impossible, even in a vocation that is so ideal and so rich in sacrifice as is ours, to persevere along the path of God, and to work on with complete interior content unless communication with God be set up as our foremost duty.

Surely, a sterling character and a deep reverential fear of God are necessary in order to remain faithful in the observance of the prescribed spiritual exercises, especially if one is stationed in a place without any or hardly any outside control. There will always be an abundance of excuses to shorten or omit them. Our enemy will suggest them, and he can count on the great support he will receive from our love of comfort and ease, from the weakness of our will, from disedification on the part of mediocre or lax companions, and from the false principles of the world.

Work, pressing work, will likewise be there always; it multiplies even as we are attending to it. But woe to the priest and Religious who let themselves be led away from prayer on that account! Nor can work for others possibly profit from negligence in prayer, for "unless the Lord build the house, the builders work in vain!" (Ps. 126. 1). Wise servants of God proceed on this principle: the more the work presses from all sides, the more time must be devoted to prayer.

The last warning Our Saviour gave the Apostles in the Garden of Olives, just before He abandoned Himself into the hands of His enemies, was: "Rise and pray, that you may not enter into temptation!" (Luke 22, 46). Clearly that was His biggest concern for us; He saw clearly that on the observance of this point everything else stands or falls.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# Freedom and Law

CHARLES CONNORS, C.S.SP., J.C.D.

WITH monotonous regularity the charge is made that the Catholic Church is opposed to freedom. We, of course, are quick to deny it. But so frequently is it repeated we may begin to think that in our capacity as preachers, confessors, directors, constantly stressing to the faithful the necessity of observing the moral law, even at the cost of great sacrifice, we are actually enemies of human liberty. To prevent such a danger, we have need of recalling to mind in what true freedom consists and the disaster that follows from acceptance of the idea that adherence to God's laws destroys freedom.

## WRONG CONCEPT OF FREEDOM

The Catholic Church certainly is opposed to some concepts of freedom. In a very real sense it has a concept of its own, distinctive by reason of the fact that divine revelation contributes to its formation. For in Catholic eyes, aided by the light of faith, men are meant to have the freedom of sons of God.

Yet the Catholic notion of freedom is not opposed to that which can be attained by reason; it includes and transcends it. This is not to deny that there are many and difficult problems concerning the right and wrong of human freedom. Nor is a clear grasp of the correct notion of freedom any guarantee of a facile, infallible solution to these problems. But an understanding of sound principles will keep the difficulties where they belong—in the factual order.

Much of the disorder in the world today—political, social, religious and, the root of them all, intellectual—results from putting the difficulty in the wrong place. It comes from a misapprehension of the nature of freedom and of its correlation to its complement, obligation, or law. As a matter of fact, many would deny that these are complementary. Instead, they

*Father Connors* received his J. C. D. from Catholic University in 1944. He is now professor of Canon Law at St. Mary's Seminary, Norwalk, Conn., as well as Provincial Prefect of Studies in the United States Province of the Holy Ghost Fathers.

would assert that they are incompatible, that they are the antithesis of one another. Law is often looked upon as the destroyer of freedom, so that perfect freedom can be enjoyed only when there are no laws to be obeyed. Yet the most ardent advocate of freedom, if he is at all reasonable recognizes the necessity of some restrictions, some laws. If he happens to look upon law and liberty as necessarily in conflict, he inevitably falls into some strange contradictions. We have many examples of this in various fields.

Arthur Miller, the playwright, testifying before a Congressional Committee on June 21, 1956, expressed his opposition to the Smith Act which makes it illegal to advocate the violent overthrow of the government. He said that he was "very much opposed to the government being against advocating anything." One wonders if Mr. Miller would be opposed to the government being against an organization advocating the suppression of all civil liberties. Or being against a movement advocating the suppression of Mr. Miller.

It is ironic that Governor Le Roy Collins, of Florida, who in May, 1957, refused to comply with the decision of a Massachusetts court asking extradition of the couple retaining Hildy McCoy, should have proclaimed at the Southern Governors' meeting during the Little Rock trouble later that same year: "The decision of the Supreme Court is the law of the land; and this is a land of law."

Academic freedom is supported by all reasonable people but trouble starts in its application. Princeton University in announcing in September, 1957, the suspension of certain privileges of the Catholic chaplain (Father Halton) for various statements he had made, asserted that "Princeton believes in free discussion."

In his farewell address as president of Columbia University in 1952, Dwight D. Eisenhower very truly said: "We are engaged in a war of great ideologies... Freedom against slavery... Godliness against atheism... There are people who follow false basic principles... who believe in destruction." Later in the same address he said: "One of the things for which I live is the right and freedom of the individual and his right to express his honest conviction, no matter what it may be."

Unlimited freedom of expression can constitute the subject matter of a very stirring and popular public address but at times it involves some rather difficult mental gymnastics. Bertrand Russell, in his "Portraits From Memory," published in 1956, at one point heralds free speech and denounces censorship. But in writing of the necessity of accomodation between East and West he states: "During this period, when hatred and fear are abating, there should be lessening of journalistic invective and even

well-merited criticism of either side should be muted." "Muted," not censored.

Several years ago, in response to a protest against a joke involving the Virgin Birth appearing in the columns of a City College of New York publication, Dr. Buell Gallagher president of the college and a Congregationalist minister, expressed regret over the matter but stated: "At this public college we must adhere strictly to the principles of freedom of speech and of the press. Freedom to be offensive, subject to legal redress, is inherent in the system of freedom under which we live."

The Archbishop of Canterbury was quoted in *Time* (Oct. 7, 1957) as saying that man has "essential rights and liberties, including in the Providence of God, liberty to go to the devil." Since the Archbishop was giving his opinion on some civil legislation it would be unfair to conclude that he meant that freedom gives man the right to go to hell, although it sounds that way. In any case, there are lots of people who would approve of the remark in that sense.

All of these contradictions arise from erroneous concepts of the true nature of freedom and of its relation to obligation, to law. Superficially, they seem to be in conflict.

Perhaps the earliest resolution of this vexing problem of the apparent conflict came in grammar class, when we learned that all polite little boys and girls should not say "*Can* I come in?" but "*May* I come in?" There are some things which we can do but which we may not do. Power determines what one is able to do, law that one may or may not do. We could steal, or speed or murder but we may not. Laws, in one form or another, determine what may or may not be done.

Yet when we conformed to these laws we still acted freely; we were conscious of that. Thus we discovered, perhaps to our surprise, that laws did not destroy our freedom; in fact, they required it, for only free beings can be subjects of law; in some way they defined and determined it.

At that point we must have realized that freedom does not consist in the ability to do just anything; for then it is merely power. But it consists in the ability to do what is right. The difference does not lie in what is done but in the relation of what is done to some extraneous element. If visitors are forbidden in the White House, I am not *free* to enter there, although perhaps I *can* get in by stealth. If the ban is rescinded I not only *can* enter but *may*—I can freely enter. The President not only *can* and *may* go there, he *must*. Yet he, too, although he is obliged to enter, does so freely.

This extraneous element, which determines whether what we do is the exercise of freedom or merely the exercise of power, is law. So,

far from being opposed to one another, liberty and law are complements. Neither of these is of the merely physical order—what men *can* do—but of the moral order, what man *does* in relation to what he *may* do, to what he *ought* to do. Which is why a right is a moral power. Which is why the denial of liberty or of the necessity of law is necessarily a denial of morality.

Even our language bespeaks this doctrine. Our word "right" means correct, good, proper, as well as the moral power to do or to have something. It is right for us to do something that is right. We have a right to that which it is right for us to have. This is freedom: the ability to do what is right. And this is law: the right ordering of things.

To the Romans *jus* was a right and *jus* was the sum of law. *Justitia* is respect for rights, *jurisprudentia* a knowledge of the law, *injuria* an act against a *jus*. Many modern languages use the same word for right and for the sum total of laws (*droit, diritto, recht, derecho,* etc.).

Law, including natural law, indicates rights, how they are to be exercised. Liberty consists in the ability to exercise them. It would not be proper to say: "I am free, therefore I am not subject to law" but rather: "I am free, therefore I am capable of being subject to law, of freely following a directive to my goal." If I have a necessary goal—as a child, as an American, as a Catholic, as a human being—I *must* attain it. Law points the way; I knowingly and freely choose to follow it. Though I am obliged I still act freely because that's the kind of being that I am—not one that is drawn, like matter, nor driven, like a mere animal, but one who can be conscious of purpose and can consciously pursue it.

## LAW PROTECTS FREEDOM

When I depart from the law I depart from the way which leads to my end; I am making my end impossible of attainment. In the words of Bossuet: "To impose laws on liberty is not to destroy it. To prevent it from going astray on one side or the other is not to impede it. It is but to direct it more surely along the path it ought to take."

Do you remember the character in one of Chesterton's stories who, having escaped from a long imprisonment, developed a mania for releasing things, for what he called "freeing from bondage?" He loosed a canary from its cage, and in a short time it had been destroyed by other birds. He broke a fish bowl and the fish soon breathed their last.

In the United Nations Building in New York one of the figures in a large mural at the front of a meeting room is that of a man releasing the bit from a horse's mouth. The leader of a guided

tour through the building will explain to you that this symbolizes one of the objectives of the United Nations—freedom.

Despite the common acceptance of the idea, human freedom is not the throwing off of restraint, of responsibility; it is not release *from* something so that one thereby loses the ability to attain his goal. Freedom is to be *for* something, some purpose; and this can be achieved only within the proper order of things. That's what law provides and protects and guarantees. To arrive at any end—be it health, or life, or family unity, or good digestion or a peaceful community—we are bound, we are obliged to the means necessary to that end. We have the power to neglect those means, to eat green apples or to be disloyal or to commit suicide or to go to the devil, but we are not free to do so. Our wills are free in order to choose good, which leaves us capable of choosing evil. But that is not the exercise of freedom.

Freedom is the ability to do what is right; and law shows us what is right for our purpose. What is right for our purpose constitutes the moral order. To Cicero are attributed the words: "We are all servants of the law in order to be free."

It is difficult at times to determine when law encroaches upon freedom and thus ceases to be law, or at least good law. Because some rights pertain to all humans and some only to certain individuals, because there are various sources and grades of rights, even with clear principles we have our difficulties. But we keep the difficulties in the right place. We are not led into definitions that get us into contradictions even before we start.

Of course we can't expect all of our fellow men to accept what we maintain is right. But we will be contributing much to the cause of freedom if we help others see that there is such a thing as morality, as right and wrong, and that right and freedom are two sides of the same coin; if we will make available our principles to solve some of the truly difficult problems involving human freedom.

When we constantly reiterate to the faithful—and, in view of the widespread errors on the subject, it is more important now than ever that we continue to do so—the necessity of complying with the moral law, we are not assaulting their freedom. We are indicating how they may truly exercise and preserve it. We are showing them wherein lies the dignity of the truly free man.

Would that we might have all of our fellow men see that they are meant to enjoy the even greater freedom of sons of God, so that they might join St. Paul and ourselves in exclaiming: "We are not children of the bondwoman but of the free, by the freedom wherewith Christ has made us free!"

# Pastoral Solicitude towards the "Outsiders" of the Church

WHO may be called the "outsiders" of the Christian community, namely of the parish or the diocese?

The answer would of necessity include the great number of those who, in one way or other, do not participate faithfully in the life of the ecclesiastical community. These comprise, principally, such categories of persons as unbelievers, Christian non-Catholics, fallen-away Catholics. The latter may be further divided into those who have a positive aversion for religious practices, and those who are simply negligent or characteristically indifferent.

## WHO ARE THE "OUTSIDERS"

At one time these "outsiders" were more explicitly called sinners, schismatics, heretics, infidels, or apostates. Today irreligiousness is cloaked in unobservance, indifference, laicism, skepticism—with all their allies and subspecies. Furthermore, unorthodox schools of psychology, sociology, sometimes even political beliefs, multiply religious differences endlessly. The spiritual casuistry of the "outsiders" is disconcerting and inexhaustible!

If we add to the above all those barriers that irreligion opposes to this pastoral apostolate, the difficulties increase immeasurably. For example: new and unacceptable practices regulating social life; very distracting types of entertainment; doubtful (when not outright erroneous!) opinions; a rampant modern spirit of hedonism opposed to a religious concept of life; questionable norms of organization; unethical self-interests; misdirected public opinion. All these obstacles, and many others, enable religious indifference to fortify itself and even assume a strong offensive. Summed up, there are untold difficulties converging together to suffocate faith, prayer, the thought of

This article is a summary extract from a pastoral letter by Archbishop Montini of Milan, which was issued to launch a far-reaching program for the orientation of his clergy in the significant pastoral aspects of the problem here presented. It was also reprinted in the Vatican daily, "L'Osservatore Romano."

God, the love of Christ and His Church, the very certainty of everlasting life! This situation recalls to mind the words of the Apostle: "...in danger from rivers, in danger from robbers, in danger from my own people, in danger from the Gentiles; danger in cities; danger in the wilderness; danger in the sea; danger among false brethren." (2 Cor., 11, 26).

Dangers everywhere! Snares, privations, disillusions, failures. The work of evangelization has become almost impossible. Perhaps it is easier in mission-lands than in our very cities!

## MEANS TO BE EMPLOYED

Then there is the subject of the *means* to be employed in this type of pastoral... How do we approach these "outsiders"?

Are we to use: the fish-hook or the net? the individual or the mass apostolate? the approach from pure reason or from charity? the anathemas of severity or the beatitudes of hope? the efficacy of good example or the unction of the spoken word? natural or supernatural means? action or prayer?... And how far can we go in this approachment? Until we are "Greek with the Greeks"? To what extent are we permitted to compromise? When do we become intransigent in giving testimony to truth and orthodoxy?

Add to this the casuistry of the heart... Yes, even the pastor's heart has its own—enthusiasm, zeal, fervor, patient perseverance, and at different times a feeling of monotonous routine, disgusted tiredness and lack of confidence... How many variated hours succeed each other in the course of his apostolic day! Of course there is also the problem of when to exploit exactly the right moment; when to be outspoken, or simply sit tight and hold one's peace; to know the most profitable way to work—and suffer!, etc.

This very demanding apostolate tends essentially to establish a rapport between two very noble yet far-removed extremes. What kind of art—or simple good fortune!—does it require to bring them together?

However, a definite certainty must necessarily prevail in the midst of all this complex state of affairs. Pastoral cannot have lost its appeal and capacity for communication. "They will pay the same attention to your words as to mine," says the Master (John 15, 20). Christiannity cannot fail. The Church cannot perish. Affronts and weaknesses will never be lacking.—These things are unquestionable!

Our day is witness to the stark contrast between the powers of darkness and of light. The final scene will be that in which "the charity of most men will grow cold, as they see wickedness abound everywhere," (Matt. 24, 12). But this does not dispense

anyone from the obligation of seeking to spread the kingdom of God. Even failure and rendering the supreme testimony of blood, if necessary, are a calculated risk in the Christian apostolate. Nor do they diminish the vanquishing quality of faith!

SOLUTIONS

The aspects of this pastoral problem, therefore, are abundantly intricate indeed. But it's worth every bit of trouble to analyze them and furnish adequate solutions. This, for the added reason that the contemporary world does not solely present difficulties, but simultaneously affords ample avenues of assistance to our spiritual efforts. The craving desire, the anticipation, the very need for Christ still stays many a "worldly" heart, even in our day. Many aspects of our modern life may be interpreted as providential pre-dispositions for the reception of the evangelical tidings. It's enough for us to recognize "the signs of the times" (Matt. 16, 4). Moreover, there is always a providential reserve of innocence in the world; of abject poverty, moral uprightness, meritorious suffering, ardent hope—which can all well serve the cause of the true apostle.

If the pastor of souls moves around, gets out, seeks, beckons, suffers for his charges, he will never lack success. Should his patient waiting infrequently occasion the return of a prodigal one, completely on the latter's own, more often it is up to the shepherd to seek the stray sheep of the fold—especially when the ninety-nine (not just the one!) are missing and lost. This searching for the wayward sheep is a tremendously important task for the priest, even when circumstances necessarily confine him to the precincts of his rectory or the parish-office.

...Because ultimately, to seek for the lost sheep (the "outsiders") is to *love* them!

T. J. V.


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PASTORAL LIFE
2187 Victory Blvd. Staten Island, N. Y.

# quid in casu?

WILLIAM F. ALLEN, J.C.D.

*May a cleric buy stocks and bonds? I recently read that someplace in the United States a parish was to operate a movie house. Is this not forbidden business? The same was read about a diocese in Italy. Has there been some change in the law about certain business careers being forbidden to the clergy?*

To buy stocks and bonds for investment purposes and not for speculation is looked upon as a step in good administration of one's property and is studied under the term *negotiatio economica.* This form of business is verified when a cleric buys something for his own use with the intent of administering it efficiently so as to avoid any loss to himself; this might entail selling the stocks and bonds at a profit. His primary intent is one of investment and administration even though the possibility of re-sale is foreseen from the start. For his own protection and for revenue for the upkeep of his apostolic work, modern economic conditions present investments as one of the best avenues of support with none of the hazards which the Law sought to avert from the clerical state, namely, excessive preoccupation with the material side of life to the detriment of the spiritual and also the possibility of serious economic loss. Both these evils can be held in check to a great extent. If such investments are kept within reasonable limits and there are no circumstances which might give scandal or admiratio to others, then, as one author puts it 'communiter legitima habetur.' (cf. *De Negotiatione Ecclesiastica Prohibita in Periodica de re morali.* June 15, 1956, p. 225).

* * *

In the same article (an attempt at a modern version of forbidden business to clerics) two principles are laid down which might be useful in an appraisal of the parish going into the movie business, etc.

*Principle* 1 — Profit or gain is not forbidden to the cleric from an enterprise if this results from the use or employment of his own property or talent, even if others contribute to the final product to be sold, rented, used, etc.

*Principle* 2 — As long as the principal goal sought in the enterprise is *NOT* profit or gain but some other good, the enterprise is not forbidden even though some

activity, bordering on a business-for-profit basis, be secondarily and unintentionally connected with it.

If the *movies* are given free, then there is no question of the business being forbidden. The same applies if the revenue from them is just sufficient to cover expenses or better still, if there remains a modest profit as compensation for labor, use of the hall, etc. *What if the revenue is large?* The intended goal of the parish is still cultural and spiritual and apostolic and the revenue or gain is but *secondarily* attached to it. In the minds of reputable canonists such enterprise would involve the use of one's property, the application of one's own talent and industry for a good purpose entailing none of the evils and abuses which the law seeks to avert from clerics and thus would be justified and permitted on the basis of the two principles enunciated at the beginning of this paragraph.

* * *

We might add here that the same principles would apply to *printing*. The cleric would seek to exercise an apostolate for Truth by means of the press. Even if a reasonable profit is realized therefrom the work still remains permitted: the work is done by one's own talent and labor and the goal is still laudable (good books). If the cleric would hire others to help him in this work, then, it would be justified from the goal to be attained; from the viewpoint of justice and charity in furnishing work to others and from the good management of machines which would, otherwise, lie idle and incur loss. This is to be understood at all times under two conditions: the cleric does not become excessively enmeshed in the material to the detriment of the spiritual, and that he does not run the risk of serious financial loss to his own ruin. It would seem that since dioceses in Italy have assumed the apostolate of the movies, the above theory must be accepted in practice.

*Is boxing morally sinful?*

Most modern theologians would agree that boxing as we know it in the United States is morally wrong. Why? Boxing of its very nature and by the intent of the participants aims at the serious and unjustifiable bodily harm of the opponents. Medical evidence indicates that boxing is always potentially dangerous to life and health. In thirty-two years in New York City alone boxing was responsible for 21 deaths; in the same period baseball and football caused 43 and 22 respectively. Percentage-wise, boxing would outrank the other two immeasurably if the number of bouts was compared with the number of games in the other two sports. The K. O. remains the goal of the prize fight; and while this is true it is difficult to render boxing morally acceptable. If proper medical precautions were imposed, boxing as we know it, would cease to exist for no doctor would permit blows in the cranio-cerebral region nor on the chest and surrounding upper regions of the body. Some moralists contend that a K. O. is not serious injury

until it produces unconsciousness and then, it is merely accidental on the part of the one who inflicts it. Medical men would wonder at this suggestion. (cf. *The Linacre Quarterly*. May, 1958, p. 56).

*Is it correct to say that the Ordinary may permit an evening Mass any day for any good reason?*

Pius XII in his Motu Proprio of March 19, 1957, enlarged upon the original *Christus Dominus* and did grant to the Ordinaries the faculty of permitting evening Mass any day if this would serve the spiritual good of a *considerable* number of the faithful. How many had to be benefitted? Cardinal Ottaviani commenting on this point drew a parallel with Can. 806 n. 2, for the use of the faculty of binating. It is agreed that surely 20 people would justify such a Mass; less than twenty in some circumstances would justify it. For example, in a cloister where less than twenty constitute the community at all times; in a prison likewise, or in a Mission with few souls where Mass is rarely said before noon.

How many evening Masses may be said in the same church? In an article published in the *Perfice Munus* of Turin, Italy an author states that many evening Masses may be celebrated in the same church if there be sufficient reason for them; that the faculty may be granted by the Bishop to the priests for an indeterminate time; and that the privilege is not necessarily to be limited to Masses in a church or public oratory but may be shared by a semi-public oratory and out-of-doors stadium, etc.

What spiritual good would have to be sought? Not necessarily fulfillment of a day of precept, but the fact that a good number of the faithful would be present at a function such as a gathering in which many would be present who could not come easily in the morning for Holy Communion.

Could the Bishop grant the faculty of evening Mass for a funeral or a wedding? It would seem not. The faculty is granted for the good of a *considerable* number of the faithful and not for the good of *one* individual or one family.

In dealing with the permission for evening Mass, two conditions must always be remembered: a notable part of the faithful must be spiritually benefitted by the concession and at the same time, the concession must not work to the spiritual detriment of the faithful in general.

It is interesting to note that the author also states that, in his opinion, according to the Motu Proprio, no set hour-limits prevail for the evening Mass; formerly, the evening Mass had to be started between the hours of four and eight. (cf. *Perfice Munus*, April, 1958 p. 205-206).

*Is the use of the radio and the television restricted as far as Religious, both men and women, are concerned? Is there anything official on this score?*

The Congregation of Religious has sent to all Major Superiors an of-

ficial statement on the subject. In resume, the document permits the use of the radio to the *cloistered* only for broadcasts of the Pope and for certain religious programs of a special importance. This holds for the cloistered and for all contemplatives, both men and women. For those in the active life, the Instruction forbids individuals in Religion to have private sets to be used at will without control by the Superior; the radio and the television are to be placed in a common room and used only under the control and supervision of the Superior of the house. The Superiors are enjoined to so regulate the time spent at the radio and television that it does not interfere with the good discipline of the house, with the apostolate, with the exercises of piety for the community, etc. Finally, the Superiors are held to choose such programs as are consonant with the Religious life. The Instruction reminds the Superiors that they are duty bound to keep from their subjects anything that would bring danger to their souls and religious life.

*May Holy Communion be distributed now at anytime during the day since Holy Mass may be celebrated both in the morning and in the afternoon?*

With the exception of Holy Viaticum, the faithful cannot *per se* receive at anytime during the day. Can. 867, p. 4 still is in vigor and by virtue of this canon Holy Communion may be distributed only at the hours during which Mass may be celebrated, i.e. from dawn until 1 P. M. unless a *reasonable cause* justifies reception outside of these hours. As for afternoon or evening Mass, Holy Communion may be distributed immediately before or after the Mass as well as during it. In *exceptional* cases, when there is a reasonable excuse for it, Holy Communion may be distributed to the faithful who seek it despite the hour. Moralists are in general agreement that if a person goes to the bother of observing the eucharistic fast, there exists a sufficient cause for administering Holy Communion. (cf. Jorio, Vol. III, n. 144).

*If medicine contains an alcoholic base, may it be taken less than three hours before Communion?*

Under the new provisions for the eucharistic fast there is no distinction about medicines with or without alcohol as a base; the rule concerning alcohol does not apply to them and they may be taken less than three hours before reception of Holy Communion.

*Is there any new decree concerning the baptism of children quamprimum after birth?*

On Feb. 18, 1958, the Sacred Congregation of the Holy Office recalled to mind the serious obligation of Can. 770 concerning the baptism of infants. It set no specific time for the baptism; it held to the wording of the canon. In our country it would seem that two weeks to a month after birth is the interpretation of quamprimum.

In a commentary on the decree

it was pointed out by the *Ephemerides Liturgicae* that the Holy Office wished to discourage such customs as performing the essential rite of baptism privately at home and delaying the other ceremonies for months and even indefinitely afterwards; especially, did the decree wish to condemn the theories currently in vogue in some circles that baptism is so sacred and so pregnant with serious obligations that it should be differed until the child reaches the use of reason or young manhood; then they reason, he would accept the obligations knowingly and fulfill them more faithfully. The adherents of these theories also opine that children dying without baptism are not deprived of the Beatific Vision. The Holy Office declares that such thought is foreign to the practice and the tradition of the Catholic Church and urges pastors and preachers, to counter such thought with the correct doctrine and teach the faithful to renew their baptismal promises earnestly at the Paschal Vigil.

*May a church still have the main altar facing the people?*

In the famous decree of June 1, 1957 there was something on this subject. If a church has *only one* altar, then that altar cannot be built so that the priest says Mass facing the people. The reason for this prohibition is found in the fact that some who favored this sort of an altar undermined the esteem of the tabernacle and separated it from the altar so that it might not block the people's view of the celebrant. The Holy Pontiff cut deeply into this abuse by forbidding the one and only altar of the church to be anything other than the place of reservation. The alternative is: that the church have another altar distinct from the main altar for the place of reservation. The fact that the Ordinary gives permission to build an altar facing the people is sufficient reason for reserving the Blessed Sacrament at another altar.

*What are we to hold to now on the content of the beeswax and oil in candles used for Mass and for the sanctuary light? The Instruction on this seems a bit vague or uncertain in its terminology.*

The Instruction of the Congregation of the Rites on Dec. 13, 1957 on the topic of the amount of beeswax required in Mass candles and for those which serve the sanctuary lamp was an attempt on the part of Rome to meet the present day circumstances of scarcity of beeswax and the high price thereof. Whereas, in the 1904 decree it was required that candles contain 'saltem in *maxima parte*' beeswax, now, this expression is replaced by '*congruam* contineat partem'. From the largest portion we now agree to a satisfactory, a fitting proportion of beeswax mixed with the oil. Reduced to figures what does this mean? The *Nouvelle Revue Theologique* (Apr. 1958, p. 418) cites an authority in this sense: maxima pars: 75%; maior pars, 51-55%; notabilis pars, 25-30%; congrua and notabilis are the same. The *Ephemerides Liturgicae*

(1958, p. 133) cites an European manufacturer who has four categories of sanctuary lamps containing respectively, 3%, 5%, 10%, 25% of beeswax. It commends pastors who limited themselves to the third and second categories.

It is up to the Ordinaries in their national assembly to decide what *congruam partem* means for their particular country or to the local Ordinary to decide for his diocese. The above figures should serve as a guide. Who has not felt that the *price* of sanctuary lights made with maxima pars of beeswax paved the way for this Instruction from Rome? Commentators freely ascribe its advent as an answer to the scarcity and consequently of the high price of pure beeswax.

*Is heaven a place?*

It is common teaching that heaven is a place and not only a state of being. The Fathers of the Church and different Councils indicate this as well as the formulae of the Liturgy particularly in the Requiem Masses. The Church has never delivered a dogmatic definition on the point of heaven as a place but since Christ ascended into heaven body and soul and since the Blessed Virgin too is there in body and soul, we can hardly doubt that heaven is a place though we know little of its location and nature. That hell should be in the bowels of the earth and the heavens above is pure speculation and symbolic. Heaven being the abode of pure spirits and of Christ and His Blessed Mother, it could well be outside our idea of space and since the created world is not infinite, it could be outside its limits. We must hold that heaven, hell, purgatory are realities; that the departed souls are to be found therein, consigned there by the good God. About the nature of these realities we know little but the common teaching of the Church holds that they are places and not only states of being.

*Should we teach children to use the term Holy Spirit instead of Holy Ghost?*

It is reported that the Confraternity of Christian Doctrine officials are in favor of this so that children will grow accustomed to the change. It is pointed out that "Ghost" no longer has the precise meaning it had when first applied to the Third Person of the Blessed Trinity.

*If a religious consults a doctor has he the right to professional secrecy on the part of the doctor toward his superior?*

Per se, the religious has a right to professional secrecy. It is only in special circumstances that his superior would necessarily have to be informed of the sickness. Thus, if the treatment were to cost the community a sizeable sum of money or if sickness were contagious or if the religious were to be incapacitated in time or if the religious contemplates taking final perpetual vows, then the religious superior should be informed since the rights of the community are involved to an important degree.

## HOW ALOOF?

The young assistant who starts out by being overly kind to the young people usually ends up pretty disillusioned. He put his car at their disposal. He took them to games and other places of entertainment. He arranged parties of various sorts. He bought them food and refreshments. He may have taken them on trips. If the parish was poor he may even have taken of his own meagre income to buy athletic uniforms and sports equipment.

Then comes the day when he stops doing all this. And even if he does not admit it openly he is secretly convinced that these young people have not appreciated his efforts and his expense. Certainly they show no spirit of sacrifice to match his own sacrifices for them.

This is a common experience. It does not mean that the priest is unsuccessful, or that he is not liked, or that he has had no good influence on those he tried to help. Human nature is that way. Young people, especially, can take a lot for granted.

You will find such a disillusioned priest sometimes advocating that the less you do for young people the better. From being a budding Don Bosco he is transformed into a very aloof sort of person.

Let us be realistic in this situation. It is true that young people will often disappoint you. And it is also true that being somewhat aloof, and being the unmistakeable priest, is a far better way to influence them for good than to try to be one of them. There is on aloofness that makes one a better priest. But there is an aloofness that springs from wounded pride and frustration. If we are aloof enough to be respected as a good priest, yet approachable enough to be really helpful when help is needed, then we have hit upon the happy mean.

## GIVING MOTIVATION

Our people need spiritual motivation. Take as an example the annual parish picnic. Many parishes depend on their summer picnic as a necessary means of parish support. And no one will deny that a big picnic is a lot of work for everybody concerned. It has been said that there is no easy way to make money. If that is true in general, it is supremely true of the parish picnic.

We ought to give our people spiritual motivation in working for the picnic. We might tell them, for instance, that the picnic is a kind of missionary work in disguise. We preach about the missions, we make contributions and sacrifices so that the faith may be spread in foreign lands and among the less privileged in our own country. All this is good. But the faith must be maintained and supported also here at home. The parish is the instrument through

which the Church works in our midst.

In working for the picnic we are working to support the Church, to extend its message, to bring its saving benefits to more and more people. It may be tiring to work at the picnic, but it is work done for the cause of Christ.

It is possible for our people to be so taken up by the material aspects of the picnic as to lose sight of what the picnic is for. It has its social aspect. It brings our people together, to work and to recreate in a spirit of Christian charity. It brings in needed financial support. But it goes even deeper. In last analysis the picnic exists to save and to sanctify souls, for it helps the Church, whose function is precisely that, to save and sanctify souls. We can use the picnic as a tool in our pastoral work. If a picnic must be, then we do well to give it spiritual motivation.

### THE SKIPPED SERMON

There may be a few people in the audience who are glad if there is no sermon. But by and large the ordinary Catholic at Sunday Mass is disappointed if there is no sermon. Many will be distressed if the sermon is long and dull and poorly prepared. But they still want it. If the sermon is short, pointed, and adequately prepared and crisply delivered, they will be delighted.

There ought to be a sermon even if circumstances force it to be so short as to almost disappear. Our people need the word of God. A hurried Mass, while it gives glory to God, does not give instruction and motivation to the people. They need to be told, to be exhorted, to be encouraged. Mere attendance at Mass, without instruction, will eventually lead to lack of attendance at Mass.

Or consider the non-Catholic who got up enough courage to assist at Mass. He waited for even a few words in English to bolster his courage. That Sunday the priest skipped the sermon. He did not return. Can you not imagine his response if there had been a creditable sermon, even a very brief one? He might well be a Catholic today.

Even when one has a letter to read, or many announcements to make, and the time is short, one can incorporate these matters into a neat little sermon, prevent the boredom of mere reading, and give a sermon of real spiritual motivation, while using illustrations that are pertinent and timely.

It is quite possible to make a very fine sermon out of the Bishop's letter, together with parish announcements, incorporate them into the sermon itself, and consume little time, yet present a message that packs a punch. We are always looking for sermon illustrations. Some of the best illustrations are the matter of our required announcements, and the timely letters that come from the chancery.

T. C. Siekmann

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### ANAGRAM

Ave Maria, gratia plena, Dominus tecum
Deipara increata sum, ergo Immaculata

# PASTORAL FORUM

*By PL Rome Correspondent*

▶ A series of conferences on the spiritual life, "Pro Sanctitate," simultaneously attended by priests, ordinary workers, professionals, lay religious, mothers and fathers, has had much success in Rome. Qualified speakers are selected from the ranks of the clergy and the lay professions.

▶ Answering the Holy Father's appeal in the encyclical "Fidei Donum," 15 parish priests have chosen to work in foreign mission posts. They will remain subject to their Ordinary and retain all their diocesan rights during the period of missionary service.

▶ The Sacred Congregation of the Council has set up a library of Religious Culture that aims to collect copies of all Catechisms published, as well as gather all types of catechetical aids and publications from every part of the world.

▶ According to a recent listing, the private library of the priest should contain the following: General culture (dictionaries and encyclopedias); sacred scripture and biblical theology; dogmatic, moral theology and canon law, spiritual, ascetical and pastoral theology; history and philosophy of religions; ancient and scholastic philosophy; sociology and pedagogy; civil and ecclesiastical history; liturgy, archeology and sacred art; classical literature; natural and experimental sciences; cultural and professional periodicals.

▶ Rural catechetical orientation of future priests has become an important aspect of their pastoral formation in a regional pontifical seminary. One of the many activities of the major seminarians in their last two years of study is to visit outlying rural areas and conduct catechism classes, to offset increased Protestant penetration.

▶ Launching a week-long national program for the specific orientation of the clergy on the theme, "The Christian Community and the Outsiders," Archbishop Montini of Milan has included such pastoral topics for discussion as: the charity of the Church towards Outsiders; the vocation of Outsiders to the Church; categories of Outsiders; the parish as a missionary community; the environment and the mentality of Outsiders; pastoral experiences and methods of approachment.

▶ In an Apostolic Letter to the first national congress of the states of perfection held in Lisbon, the Holy Father stated: If the zeal to favor the diocesan clergy and the apostolate of the laity in the various forms of Catholic action should diminish in priests or in the faithful the esteem for the states of perfection, such mode of action would undoubtedly weaken Christian life as a whole—notwithstanding the best intentions.

▶ A leading article in the influential Jesuit "Civilta' Cattolica" on the morality of the situation states that the fundamental pretext of the so-called "ethics of the situation" is its attempt to stress universal moral norms in the name of

the singularity of the ethical moment. Traditional morality, on the other hand, has always taken due account in its well-balanced casuistry, of the circumstances of ethical actions. Hence there is no need to stray from this immemorial belief and practice.

▶ Referring to the very special pastoral work of the military chaplain, the Holy Father says that it is absolutely necessary for these priests to be expert in knowing the mind and soul of the servicemen, as well as their needs and anxieties; while being themselves full of human understanding, blameless in their own personal lives, and apostolically zealous. The rigors of military life must not allow chaplains to lose their natural fatherly gentleness. Nor should their freedom of movement dispense them from a qualified self-restraint. Taking account of the invaluable mutual association of the priest and the young man in service during the more delicate and critical period of the latter's life, means to be convinced that military chaplains are to be selected from among the best priests, who must adequately be prepared for their work. It also signifies that this kind of pastoral ministry, arduous as it is, is among the most urgent and important of our time.

▶ "Today we find some citizens who show themselves timorous to give evidence of loyalty to their country; as if love of one's country signifies contempt for other countries. Certainly, it must be said that one of the last signs of the disorientation of the spirit is lack of love for one's country." (Pius XII)

▶ Speaking to a group of priests, Father Lombardi, S.J., said: "Poor, pure, zealous, thirsting for souls and only for souls! Such must be the priests of the Age of Jesus. They must first appear as living Gospels rather than as masters of words. Only then will the words of the Lord be able to sound sharp and strong upon their lips. Many hearts are waiting for the Gospel and it is in great part our fault, the fault of us priests, if they have not yet recognized it in our lives. They are disposed to believe in us as they rarely were in other times, but they want to see us as real priests, true men of God."

▶ A special editorial in "L'Osservatore Romano" re-emphasizes the very grave responsibility incumbent upon teachers in seminaries and scholasticates relative to the philosophic formation of future priests. It clearly insists upon the application of the appropriate norms promulgated by the Holy See concerning the use of the scholastic method in general, and that of St. Thomas Aquinas in particular. "A bad philosophy can only lead to a bad theology."

▶ Religious superiors must guide their subjects by the pure fount of revealed truth and the Church's magisterium, even if sometimes they may have to consent to pass for old-fashioned. They will always seek wise and prudent advice, exercising their office with firmness, humility and charity. The Gospel must serve as their standard of judgment. They have the grave obligation of insisting on religious discipline and the faithful observance of the rule. Paternal exhortation goes hand in hand with appropriate sanctions. Such vigilance by the superiors extends itself to external activities of apostolate as well. (Pius XII)

T. J. V.

# BOOK-REVIEW Selections

**SEPARATED BRETHREN, by William J. Whalen. Bruce. 284 pp. $4.50.**

Any one engaged in Catholic convert work or other religious instruction in America will find **Separated Brethren** a most useful working tool. However, it is not a complete treatise on Catholic apologetics, nor is it a volume of theology strictly so-called. It is rather a survey of religious denominations, more specifically of non-Catholic Christian churches. These are the Protestant, Eastern Orthodox, Old Catholic, and the Polish National Catholic sects in the United States.

Two preliminary chapters sketch a general view of American Protestantism together with the fundamental differences between Catholicism and Protestantism; for example, the Bible alone as the source of revealed doctrine, and the general priesthood of the laity in a strict sense. The following chapters then list the lesser differences. On the positive side, each important denomination is outlined as to history, doctrine, ritual, organization and traditions. The only criticism that might be made of the book would be concerned with a proper balance of space allotted to the various denominations. There is room here for a difference of opinion.

The appendix contains valuable up-to-date church membership statistics. There is a bibliography and an index and some fine illustrations of Protestant churches and ceremonies, especially the sacraments. With regard to reunion the author makes this statement: "Of this we may be sure: that the long desired reunion for which we pray and labor will come about not through compromise in essentials or intransigence in nonessentials, not through indifference or contentiousness, but through the power of Christian love." May God hasten the day!

**Augustine Klaas, S.J.**

**THE CATHOLIC PRIESTHOOD, by Msgr. Pierre Veuillot. Newman. 374 pp. $7.00.**

Several members of the faculty at St. Patrick's College, Maynooth, Ireland, have performed the signal service of translating **Notre Sacerdoce** from the original French. The book was printed by Gill in Dublin and is somewhat inferior in paper and page-appearance to the usual fine productions of the Newman Press. Nevertheless, this is a volume well worth its price, and it should find its way to the shelves of every priest and all seminary libraries. A collection of all the papal documents concerning the priesthood from Pius X to Pius XII, **The Catholic Priesthood** makes available in one compact source the riches to be found in magisterial pronouncements upon the role, state, and way to sanctification of the clerical members of the Mystical Body of Christ. The documents include encyclicals, allocutions, radio addresses, discourses, and letters where-

in the Popes have reflected upon the meaning of the priesthood. From sources which were not directly concerned with the clerical state but only touched upon it in passing, Msgr. Veuillot has selected all the pertient paragraphs. Further, he has provided an excellent and very useful analytical index which makes it an easy matter to find immediately what the Church has taught about particular phases of priestly training and living. The documents are arranged in chronological order in the text, providing an opportunity to follow the historical development and clarification of magisterial teaching on the priesthood during the twentieth century. An index to scriptural quotations and to references to canons of the Code are also provided.

**John Carroll Futrell, S.J.**

**RELIGIOUS MEN AND WOMEN IN CHURCH LAW, by Joseph Creusen, S.J., revised and edited by Adam C. Ellis, S.J. Bruce. 380 pp. $6.50.**

Here is a classic commentary on laws of discipline—Canon Law, Book II, Part 2—which effect the canonical state of perfection. Culled from choice sources and propped up by recent decrees and instructions, the copious comments basically manifest the maternal solicitude of the Holy See for insuring attainment of perfection by means of observance of the three evangelical counsels practised either within or without a pattern of community life.

Christlike relationship between superior and subject is emphatically stressed throughout, especially from the viewpoint of giving each his due of the spiritual and material guarantees of the chosen state of life. The Superior is exhorted to be more so the exemplary force of legislative action, rather than the pure punitive agent. Authority is rooted primarily in love of God. Not letter of the law, but spirit of the law is pointed up as most laudable motive for all religious action.

A timely chapter on the subject of Secular Institutes, dating back to French Revolution, indicates how Secular Institutes and Catholic Action have been fraternal and formative forces of the Magisterium Ecclesiae to spread the Word of God to all men and nations under adverse systems of education.

Although outside specific scope of statutes of Canon Law, Secular Institutes are above the lay state by virtue of the vows, although not subject to a determined regimen of the day. This broader and recent concept of the state of perfection knits closer the spiritual threads of consecrated and unconsecrated membership of the Mystical Body of Christ.

Besides superiors, directors and members of lay orders and congregations, the ordinary student of theology will find the revision and accurate translation of Fr. Ellis, S.J., somewhat within his experiential grasp.

**G. D. Scafati**

**THE SAINTS WHO PRAY WITH US IN THE MASS, by Most Reverend Archbishop Cicognani. St. Anthony Guild Press. 40 pp. $0.50.**

Very few are the monographs on the Saints in the Canon of the Mass, the Saints we mention every day at God's Altar. Beginning with the Queen of all Saints, the 43 of them are all delineated in clear biographical notes. Grateful are we that the Saints of the Old Testament are not forgotten: Abel who "pleased the Lord with his offerings" and whose death in some ways prefigures the death

of Jesus Christ; Abraham, "the father of believers" who by faith offered Isaac, "his only begotten son"; Melchisedech who "offered unto Him a holy sacrifice of bread and wine" as did Christ at the Last Supper.

These are the Saints whom we recall and invoke in the Holy Sacrifice "to add to their honor and to our salvation."

All this is to the point, but the learned author has also a few splendidly solid pages on the Sacrifice itself. All will get from them "a little new of the never told, a little told of the never old" as Francis Thompson would say.

J. M. L.

**WITH ATTENTIVE EAR AND COURAGEOUS HEART, by Fr. George Meacher. Bruce. 258 pp. $4.00.**

The title is the thing, Shakespeare has almost said. It is important for a book to have an attractive title; but I hasten to say that it is the only flaw you could find in this life story of Mother Mary Kasper, foundress of the Poor Handmaids of Jesus Christ.

Born in Dernbach, Germany in 1820 Katherine Kasper received the equivalent of an 8th grade education before she had to hire out as farm help to supplement the family income. She became known in Dernbach not only as an industrious, efficient worker but as a girl of extraordinary piety. She drew around her a circle of friends who with her formed an Association of Charity, which in 1851 became a religious order, the Poor Handmaids of Jesus Christ.

The struggles of Mother Mary to keep her foundation alive in the revolutionary Germany of her day, and later during Bismark's Kulturkamph make indeed thrilling reading.

The first American foundation of the Congregation was made in Indiana in 1868. The second one was in Illinois when they started the now famous Angel Guardian Orphanage in Chicago. Since then they have opened schools in many dioceses. They nobly, efficiently and unobstrusively participate in the greatest religious fact in the United States: the Catholic school system maintained without other aid than that of the people who love it. God bless those noble nuns. J. M. L.


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# LETTERS

DYING NON-CATHOLICS

The Apostolate makes an attempt to prepare the non-Catholic for a happy death by placing in his hands, in any way possible, a little ornamented card, which has no appearance of Catholicity, but which contains all the Acts necessary and sufficient for his salvation. If the patient is too sick to read, the prayer can be read for him and with him.

Very often the person is not even baptized and never will be. Many know nothing about Baptism; others do not believe in it; not a few have been baptized invalidly. Their only salvation lies in making an Act of perfect love of God or of perfect contrition, either of which is the Baptism of Desire.

The card has been prepared in the hope of solving the question, at least to some extent. There is no mention made of Catholicity, nor is it even suggested; there is nothing at all that could possibly offend. In fact, everything on the card is just as appropriate for well-meaning non-Catholics, and there is no attempt made to deceive. Even the "Imprimatur," which has been properly secured, is omitted.

It is ordinary teaching of the Church that any non-Catholic, whether or not he be baptized, who sincerely makes the Acts on the card, will have done all that is necessary for his justification.


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How strange it is that so much is done for the dying Catholic, and so little—sometimes nothing at all—even in some of our Catholic hospitals, for the non-Catholic about to enter eternity. Both souls are of equal value in God's sight. Did not Christ shed His Precious Blood on the cross for the salvation of all?

The Archbishop of Cincinnati writes: "I beg of every priest in the Archdiocese to enter enthusiastically into this Apostolate to Aid the Dying. Thousands of non-Catholics, through our efforts, may acknowledge the supreme Dominion of God and the Divinity of Christ, beg pardon for their sins and implore Divine Mercy. My suggestion is that every pastor and assistant pastor be as resourceful as their gifts of mind and heart permit in placing as many cards as possible in the hands of the non-Catholics in their parishes."

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* * *

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launching what certainly will be an excellent "trade journal" for the clergy. I, myself, represent the "liturgical crowd." In the interest of those who are concerned with such matters I should suggest that in the Question and Answer Section, a careful distinction be made between Liturgy and Rubrics. *Mediator Dei* helps to bring out this rather simple distinction. After all, the Sacred Liturgy is the worship of God. It is a sacramental thing: outward sign with inward grace and activity. To imply that the liturgy is merely concerned with the number of candles lighted for such and such a service does not always set well because it indicates a misunderstanding of the term. By the way, this is a fault common among other magazines similar to PASTORAL LIFE...

A. C. L., *Pastor*

* * *

Reverend and dear Father,

A sample copy of your publication "Pastoral Life" was sent to me several months ago.

After cursory inspection I was anxious to examine more closely. May I congratulate you on a top-notch magazine with perspicacity of authorship and presentation quite welcome.

In the hands of a number of the newly-ordained it would occasion a marked degree of "curatial" enthusiasm.

May I request, then, that you add to your subscription list for one year the following newly-ordained (follows list).

Rev. James A. Pindar
Bayonne, N. J.


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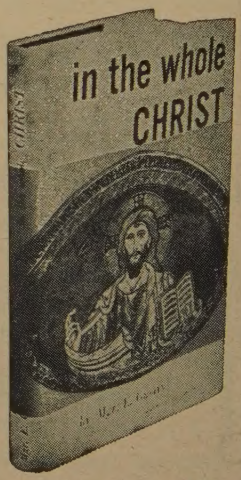
By His Excellency E. Guerry, Archbishop Of Cambrai

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